

# Community Service News

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### EIGHTH ANNUAL CONFERENCE ON THE SMALL COMMUNITY

July 1-4, Yellow Springs, Ohio

(See announcement on back cover.)

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## CORRESPONDENCE

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The November-December issue of *Community Service News* is so stimulating I am prompted to write to you. I have experienced an increasing awareness of the inadequacy of the purely secular approach to the promotion of the aims and objectives of Community. The thought comes to my mind, "Seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you." In a letter from Jean Ogden of the University of Virginia, I was told that she and her husband recommended to all groups they work with, the Red Letter Testament as the best textbook on Leadership.—Donald E. Hare, Washington, D.C.

You have a book reviewer for *Community Service News* who seems capable of doing an excellent job. I am impressed with what someone got out of "Looking at Lowell" for review in the January-February issue.

The reviewer seemed to find precisely the values we are after in this study or exploration and they are brought out effectively. Frankly, it is the best review job I have seen done of my publications.—E. L. Kirkpatrick, Marietta College, Ohio.

I was much impressed with your January-February issue, and would like to reprint the two articles "The Community as a Pilot Plant for Society" and "Metropolitan Dominance as a Cause of National Instability" in our journal, *Town and Country Church*.—Benson Y. Landis, National Council of Churches, New York.

A recent issue of the Christian Rural Fellowship Bulletin carried your article, "The Community as Person." I am very much interested in your clear and helpful statement of this concept. As a student of rural sociology, as a minister, and as a teacher in a small church-related college, I have taken this concept of community as the key concept and as the point of departure in my teaching. I must yet find an adequate way to fit together a satisfactory point of view regarding the role of the Christian Church and the concept of community within the "great society."

I have come to think that the relationship with which I am concerned has its key in the idea of the "personality of the community." The church must represent an aspect of that personality, and if it fulfilled its role adequately, this would be a broad, undergirding and permeating aspect akin to "the life of the community itself." But alas, the church so often does not fulfill this role.—Harold S. Huff, Grand Forks, N.D.

The Claire Bishop book, *All Things Common*, was hugely interesting. I'm not sure that I interpret correctly all its implications, but perhaps I see a glimmer. It's like the tide coming in, when most folks are not yet aware that the tide has turned.

I know the plan works, for it was this identical communitarian method (only he didn't call it that) that Calvin Byers used, to make his high school classes and study halls self-governing. He has often told me gleeful—or touching—anecdotes about his experiences.—Lois Byers, Bellville, Ohio.

## HOW ADAPTIVE ARE MEN?

Social planning calls for an understanding of the range and the limits of human capacity for social adjustment. With the structure of social and economic life changing more rapidly than ever before in human history, this question becomes crucial. To what extent are men so innately adaptable that they can adjust to these great changes, and to what extent are there effective limits to social adaptation, so that for their survival and well-being men must control social change or their relations to it? We have an analogy in our capacity for adapting to temperature changes. Men can survive for a time in a range of temperature of about one hundred degrees centigrade, but they can permanently thrive in much less than that range. Can we, for the guidance of human living, define a similar range of social and economic change? Without being explicitly recognized, this question underlies much sociological thinking.

At one extreme are those who see men as naturally suited only to a very definite type of social setting. The problem then is, not for men to adjust to wide and violent social change, but to create or maintain a specific type of social environment in which they can thrive. A leading exponent of this view is Ralph Borsodi. He sees men as having capacity to adjust satisfactorily to only a narrow range of social and economic environment. He pictures one quite definite way of living which he calls "normal," and departure from this norm as the cause of the present unsatisfactory condition of society. His "normal" way of living calls for each individual family to be living on the land, raising and processing most of its own food, and largely free from participation in or control by large-scale economic or political organization. In India some of the more vocal of Gandhi's followers take an even more extreme position. For them "normal" life is small village life sustained by primitive handicrafts and equipment, with repudiation of the modern industrial processes which Borsodi would adapt to the home and small community.

The much more generally prevailing attitude is that of assuming that men are almost indefinitely plastic and adaptive. Urbanization, increased reliance on technology, and increase in size and complexity of social, political and economic organization, are welcomed as the normal and inevitable course of life. Any hesitancy to accept these trends as being in the natural, desirable and inevitable course of events is looked upon as unprogressive or worse. So dominant and self-assured is the prevailing point of view that any questioning is considered too unenlightened or reactionary to be worthy of respect.

The long-time well-being of men and of society will not be served by easy and uncritical acceptance of either of these extreme positions. Men do

have very considerable capacity to adjust to changes in social and economic conditions. There is little need for discussion of that point. What we do need to realize more clearly is that there are definite limits to the social and economic adjustments which man can make and still thrive. The fact is very important that, in general, family lines soon die out in metropolitan environments, and the importance is not diluted by the fact that we seldom pay attention to the issue.

The value or lack of value of social change is not limited to the one factor of physical survival. A society may adjust itself to social change and may survive for many centuries, and yet the change may result in loss of very important values of living. For example, a society may survive ruthless dictatorship, but at the loss of such priceless values as human dignity, independent thinking and moral courage. A society may survive the loss of family and community structure, but at the loss of personal good will, integrity and mutual helpfulness.

A well-known example of how scientists had succeeded in subjecting human life to conditions that are not consistent with health and well-being is the impersonal mass-production routine in modern hospitals dealing with childbirth and infant care. It is now well established that the mental and physical well-being of mother and infant have been unwittingly but greatly sacrificed for neat mechanical routine of hospital and surgeon. Delicate and complicated psychological relationships between mother, child and family have been seriously disrupted.

As with mother and child, so with society, we cannot take for granted that many of the great and unprecedented changes in human relationships (as with impersonal mass schooling and huge industrial forces) will be consistent with human survival and welfare. A truly scientific attitude will consider the long-time feasibility of such changes as unproved hypotheses with which society may well experiment, but upon which it must not as a whole trust itself further than absolutely necessary until the outcome is known with some certainty.

The problem of human adaptability to change cannot be wisely solved either by dogmatic uncritical rejection of change in the manner of those who would return to primitive life, or by optimistic drifting and uncritical acceptance of whatever technological, economic and social changes may come. Such an attitude is a chief cause of recurring social disaster. It is our business to inquire into both the short-time and the long-time results of changes of social structure, and to direct the course of social, political and economic life so that wholesome changes can be welcomed, while those which tend to eliminate human societies or to destroy human values will be resisted or neutralized.

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Simple and elemental as this statement seems, its general application in the field of sociology would be revolutionary. In the study of the community there should be no nostalgic, uncritical adherence to the old-time community, and neither should there be an easy assumption that men are indefinitely plastic and adaptable, and can fit any of the vast social and technical changes of the time, except modern war, without disastrous results. Some of the pleasant and convenient technical and social innovations may nevertheless be lethal or at least destructive of some of the highest human values.

## THE PSYCHOLOGY OF PARTICIPATION\*

GORDON W. ALLPORT

*Recognition that large-scale, overcentralized metropolitan life is incompatible with human nature is growing and becoming more articulate. It is encouraging to find a leading psychologist, Gordon Allport of Harvard, stating the problem in the Psychological Review.*

People have to be active in order to learn, in order to store up efficient memories, to build voluntary control, to be cured when they are ill, restored when they are faint.

Take, for example, Citizen Sam who moves and has his being in the great activity wheel of New York City. Let us say that he spends his hours of unconsciousness somewhere in the badlands of the Bronx. He awakens to grab his morning's milk left at the door by an agent of a vast Dairy and Distributing system whose corporate maneuvers, so vital to his health, never consciously concern him. After paying hasty respects to his landlady, he dashes into the transportation system whose mechanical and civic mysteries he does not comprehend. At the factory he becomes a cog for the day in a set of systems far beyond his ken. To him (as to everybody else) the company he works for is an abstraction; he plays an unwitting part in the 'creation of surpluses' (whatever they are), and though he doesn't know it his furious activity at his machine is regulated by the 'law of supply and demand' and by the 'availability of raw materials' and by 'prevailing interest rates.' Unknown to himself he is headed next week for the 'surplus labor market.' A union official collects his dues; just why he doesn't know. At noontime that corporate monstrosity, Horn and Hardart, swallows him up, much as he swallows one of its automatic pies. After more activity in the afternoon, he seeks out a standardized day-dream produced in Hollywood, to rest his tense, but *not* efficient mind. At the end of his day he sinks into a tavern, and unknowingly victimized by the advertising cycle, orders in rapid

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\*Reprinted by permission from *The Psychological Review*, journal of the American Psychological Association, Vol. 52, No. 3 (May, 1945).

succession Four Roses, Three Feathers, Golden Wedding and Seagram's which "men who plan beyond tomorrow" like to drink.

Sam has been active all day, immensely active, playing a part in dozens of impersonal cycles of behavior. He has brushed scores of 'corporate personalities,' but has entered into intimate relations with no single human being. The people he has met are idler-gears like himself meshed into systems of transmission, far too distracted to examine any one of the cycles in which they are engaged. Throughout the day Sam is on the go, implicated in this task and that,—but does he, in a psychological sense, *participate* in what he is doing? Although constantly *task-involved*, is he ever really *ego-involved*?

How can an individual enmeshed within innumerable cycles of activity all imposed upon him from without retain his integrity as a person? Like Sam, he finds himself a cog in countless corporate machines. State, county, federal governmental systems affect him, as do economic cycles, the impersonal systems known as private enterprise, conscription in wartime, social security; so too city transportation, milk production and delivery, consumption, housing, banking. But he does not affect them. How can he? Sam should join with others who are affected by the same municipal, banking, transporting, feeding, housing cycles and work out common problems. But Sam would be a member of hundreds of segmental types of public. And in dashing from one 'common interest' meeting to another, he would not find his interests as an individual truly fulfilled by being partially included in multiple groups. He would still be a puppet of many systems. As complexities increase under modern conditions, total inclusion of the personality in specialized publics becomes increasingly difficult to achieve.

A balanced personality needs deep-rooted participation in all or most of the six spheres of value: the political, economic, recreational, religious, cultural-scientific, and domestic.

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As an indication of the complexity of present-day urban life, a recent survey of the city government of Detroit reported that as of 1940 the city government supplied 394 distinct services for its citizens. In 1824 only 23 services were provided, dealing with such elemental matters as public safety, sewerage, water supply, health, education, street maintenance, engineering, justice and poor relief.

By 1950 the number of services provided by the city probably has passed the 400 mark. This is in addition to the many activities of the county, state and federal governments, and nongovernmental organizations of labor unions, churches, hospitals, clubs, associations, industries, commercial organizations, newspapers, radio, television, transportation companies, and many activities and organizations which do not seek publicity, such as powerful

gambling syndicates, racketeering organizations, and "fifth column" organizations such as the Ku Klux Klan and the Communist party.

What is the chance for a citizen of the community to understand the operation of this maze of relationships, to know which of them are beneficial, which are well administered, and which directly concern him or his family. What chance is there for arriving at genuinely democratic decisions and judgments?

When human-scale living is destroyed for any person, something very important is lost. Real community life provides associations, acquaintances and responsibilities which can be democratic and satisfying to deep-seated craving for participation.

—ARTHUR E. MORGAN

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## MIGRATION

Technology plays fast and loose with labor. A century ago there was very little migrant farm labor in America. Farm population was stable. Fifty years ago vast hordes of men went west in the fall to follow the wheat harvest. With the coming of combine harvesters these men were no longer needed, and that movement almost entirely disappeared.

Many thousands of Mexicans moved into the mountain states and Michigan to work the sugar beet crop. With gradual improvement of the technology of beet growing and harvesting this migration also may soon be a thing of the past.

The progress of wheat raising technology displaced hundreds of thousands of tenants and farm laborers in Oklahoma and adjoining states. These "Okies" drifted west and became the migrant farm labor of Arizona and California, where among other seasonal jobs they hoed and later picked cotton. Flame weed killers and cotton pickers tend to eliminate these jobs. Fruit and vegetable harvesting in California still uses many migrant workers.

In Georgia the shift from cotton growing to grass and beef cattle requires only a tenth as many tenant farmers or laborers. With few if any seasonal crops to use their services, these displaced persons are crowding into city slums, or are taking factory jobs.

The U.S. employment service is ready to shift men about the country to temporary centers of employment. Many large firms shift their employees about over the country as the course of business may require. Educators habitually move from job to job, as do pastors. To this instability is added a restless vogue of motion. A third or more of sharecroppers move each year from one bare cabin to another. City residents are constantly on the move

from one apartment to another. Altogether it has been estimated or guessed that one in three Americans move each year.

Gradually this habit of moving comes to seem natural and normal. Thus large numbers of Americans are being "pushed around" from pillar to post by technology and the uses made of it, or are moving from their own restlessness. For these wanderers community life is largely destroyed, and ties to home backgrounds are being broken.

There is great cultural loss in this rootlessness. It differs from primitive nomadic life in that people move, not as communities, but as individuals or as families. Our common culture comes to consist of Li'l Abner, the baseball and football scores, Lucky Strikes and Hopalong Cassidy. National policy might change this trend; there is danger that instead the trend will change national policy unless perchance the remaining stability in the country is the larger and stronger influence.

At a recent discussion of community the opinion was quoted that the day of settled community life is past. Mankind is on the move. It was stated—without authority being given—that more than a third of Americans change their residence each year. Under such circumstances, why think of settling down, of developing generations-old community traditions and standards?

Such movements are not limited to America. In Africa the Bantu race of Negroes has gradually moved across a considerable part of that vast continent from Central Africa to the South. The Goths and others moved into Europe from the East. Half the population of Ireland migrated to America. Movement toward the west in America lasted for two centuries. Not only migrations but internal stirrings have been repeated many times.

Yet for all that motion, the usual state of men is that of settled living, with the gradual accumulation of culture, tradition and values. Present movements, like those of the past, probably represent a process of readjustment, not a permanent change of human habits. To plan for settled communities to continue through many generations is not flying in the face of fate.

There have been times, as in the early days of Christianity, when small groups of people, with clear purpose and great devotion, have largely freed themselves from prevailing trends and have preserved or developed their own stabilities. For persons or groups convinced of the value of continuing community, such conscious directing of their own lives may be necessary. For that great number of people who are pushed around by technological change in ways that are beyond their personal control, the help of public action is necessary, both for temporary relief and for permanent stabilization. Conscious purpose is necessary to reachieve community.



## COMMUNITY PROGRESS\*

KARL F. ZEISLER

Community progress came to our town, as I look back on it, at a time when I was pretty busy trying to pack each twenty-four hours of news into that day's paper—a job that takes both hands. And I was being pestered by a young attorney, who amazed me by having so much time to spare. The young man accepted my indifference and even rudeness, and kept coming back for more. I didn't figure him out for some time. . . . He'd start popping questions, as if I should know the answers. When was the city going to build some tennis courts? Why were school buildings dark and idle at night? Why doesn't the city clean up the shabby river banks?

The answer to all these questions to me was obvious—people talked about all these things but no one bothered to take leadership and get them done. I didn't get his angle until an autumn weekend when he inveigled me into a fishing trip. We caught, cleaned, and cooked our fish and then relaxed beside a cottage fireplace, equipped as Men of Distinction. The youthful barrister at that point let down his hair.

"I don't know why I was crazy enough to come here to try to practice law," he began. "I had a good job in a city law firm, but this is my home town. I grew up in it, and I like everybody in it, almost. Yet in many ways it gets me down. It doesn't have its share of parks and playgrounds, good public buildings and monuments to its historic beginnings. Other towns with half our resources manage to have these things.

"I've got time on my hands now—too much," he went on, wryly. "And while I'm full of pep I'd like to do something about it. How do I start?"

I nearly fell out of my rocker. Here was a young professional man *offering* to tackle community jobs. My first answer was, of course, that he had answered it himself—it was the very lack of such volunteers for service that kept us from having the things everyone acknowledged we should have.

The upshot of that fishing trip was that in a few months the young attorney helped organize a luncheon club for fellows such as himself, needled several committees into action, and was up to his ears in community enterprises.

It wasn't long before a high school teacher, new in town and feeling like a displaced person, dropped in. Teachers don't "fit in" easily; they are "educated" and people tend to leave them strictly alone. It is appalling, the amount of talent that goes to waste because teachers aren't urged to take part in jobs they are so well equipped to do.

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\*Reprinted by permission from *The Survey*, April 1950.

This teacher wasn't cut out to sit on the sidelines. He'd just been elected president of the Teachers' Club and he wanted it to do something to make the town take notice, to make teachers more accepted, and get the club out of the red.

We ran down the list of things that needed doing. We found one that followed a community pattern, for precedent is important in a small town. In crinoline days the high school "faculty" had sponsored the winter lyceum. So this teacher got the club to line up a lecture course. It went over. My friend the teacher, in no time, was being invited to address and join local clubs and, like the lawyer, was busy as a bee in community affairs.

One Sunday afternoon two young men rang my doorbell. One was a new civics teacher saving money for a return to law school, the other a local lad finishing his law course. They figured their quickest road to success lay through politics.

"We think the old town needs stirring up," they confessed, "and we want some practice in politics. Where's the place to start?"

"You might tackle the Third Ward," I suggested, and their eyes popped.

"I know, it's the toughest part of town, but it's also the biggest with the biggest and toughest problems. One of the toughest is the old fogey who now sits for it on the city commission. Find some young fellow like yourselves who would really give the Bloody Third some good government and run his campaign. That will teach you politics in the school of hard knocks."

No one was more surprised than I, but they did. And they won. Now the local lad is serving on several public bodies and his colleague enjoys a lucrative practice in partnership with a state senator. . . .

These things, then, were my eye-opener on how a community progresses: an expressed desire on the part of incipient leaders to take hold; an upswing in the community cycle; and a consciously wrought change in community climate. Community progress, even under the best of auspices, doesn't necessarily go ahead on a steady course. Many a false trail is breathlessly followed to dead ends. These minor fluctuations in the curve led me to see that the essential leaders don't just appear automatically on the scene, as in the theory that strenuous times produce geniuses. They grow out of the desire, slowly generated by dissatisfaction in those periods of stagnation, to do something, personally, about something. And as long as that individual desire languishes, a town produces no new leaders and eventually runs down.

## BUILDING THE TOWN-COUNTRY COMMUNITY

Great social movements do not mature according to prearranged plans. They grow according to their own laws, though clear social philosophy may greatly influence their motives and direction.

One expression of the growing sense of community which is increasing in frequency is the habit of farm groups and town groups to find common fellowship. For instance, for the past seven years the people of Fremont, Ohio, and the farmers of the surrounding country have had an annual get-together dinner. This year the farmers handled all arrangements. Next year it will be the townspeople again. Six hundred persons shared in the last occasion.

The *Community News Letter*, of the University of Nebraska Extension Division's "Community Service and Institutes," Otto G. Hoiberg, Supervisor, has an article in its January 24 issue that suggests sound steps for developing integration of town and country. We reprint part of this article, entitled "Improving Town-Farm Relations":

"A Nebraska community ordinarily consists of a legally defined area such as a village or city *plus* a surrounding farm area which may take any imaginable shape, depending upon various factors such as location of adjoining trade centers, rivers, highways, schools, and churches. Regardless of shape and size, however, the community consists of townspeople *and* farm people.

"One of our farmers recently spoke of a 'wall' which existed between the farm and the village folks in his community. Some months ago another Nebraska citizen, this one a resident of a small city, was hesitant about the appointment of a farmer as chairman of a particular community-wide committee because, as he put it: 'I realize that the farmers are part of our community, but somehow I feel that we should keep the leadership here in town.' Many of our readers could cite similar incidents from their own communities revealing weaknesses in our sense of 'belonging together' as a unified whole.

"This problem is really national in scope, and there is no point in blaming any particular group because it is clearly a two-way proposition. On the other hand, there is definitely a point in encouraging everyone concerned—farmer and town resident alike—to re-examine carefully his own thoughts and feelings on this important subject.

"If your community is confronted with a problem of this nature, here are three suggestions which you may find pertinent. First, be sure that there is *adequate representation of both farm and town elements* of your population in any organization or project which is of community-wide interest.

Working together to achieve a common goal is an effective means of strengthening human bonds.

"Second, *study the 'sore spots'* in your farm-town relationships and try to do something about them. Among the more prevalent sources of irritation to the farm population are (a) the day-long monopolizing of Saturday parking space in the business district by merchants and other town residents, frequently making it necessary for farmers to carry heavy loads of groceries to their cars parked in outlying areas; (b) lack of adequate rest-room facilities in town for farm women and children.

"Third, *get together socially* in both formal and informal activities. A friendly visit and a good time can go a long way toward building mutual respect and confidence. Among the many types of get-togethers which have proved effective are community dinners honoring 4-H Club members; Christmas parties with treats for all youngsters; weekly evening band concerts or other entertainment throughout the summer months; film, lecture, and other programs suited to the tastes of both farmers and townspeople; and community-wide celebrations built around cultural characteristics or historical events which are distinctive of the community.

"Don't forget that a unified community is apt to be a strong community."

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New York City was the most sterile place in the United States during the period 1935-40, according to a survey just released by the Bureau of the Census, which calculated the net reproduction rate for each of the nation's 3,097 counties during those years. (A net reproduction rate is 1,000 when the number of children produced is just enough to keep the population at a level, given the existing birth and death rates.) The Bureau points out that these figures are not to be taken as accurate for 1950, since there have been widespread movements of population and changes in the birth rate.

New York's net reproduction rate was 475, followed closely by San Francisco with 537, and the District of Columbia with 546. These areas produced only half enough children to replace themselves. On the other hand, 44 counties with net reproduction rates above 2,000 were more than doubling themselves. Highest birth-rates were among the mountain whites (all the figures in this study refer to the white population only) and Kentucky had 20 counties with rates above 2,000. Utah's rural agricultural population with its Mormon tradition of large families furnished six such counties, Virginia and New Mexico four each, West Virginia three, and Missouri two, while North Carolina, South Dakota, Tennessee, and Texas contributed one each—some of these being small counties of little significance.—*Family Life*, August 1950.

## COMMUNITY ECONOMICS

### A SURVEY OF SMALL COMMUNITY ECONOMICS

#### PART II. DEVELOPING INDUSTRY AND EMPLOYMENT IN THE COMMUNITY

by Arthur E. Morgan

*In the preceding issue of Community Service News Arthur Morgan discussed the use of an economic census and survey of: 1. Occupational needs and desires of people who need or will want work or careers in the community and of the positions that are or might be made available to them; 2. A study of what kinds of services the community needs and lacks; 3. An exploration of local resources which might be developed; and, 4. A study of how the community shall balance its expense and income from the outside world in order to maintain its working capital and wealth.*

Whether or not a community is balancing its total budget, if there are persons, especially young people, for whom there is not suitable employment that will fully use their abilities, it may be desirable to develop industries or services which will provide such persons with employment and income. A common way of doing this is to try to persuade some industry to locate in the community or to establish a branch store. Sometimes this is desirable. If possible it may be better to develop something at home than to bring in industries from outside. There probably will be some persons in the community who have the ability to start some small industry or service for bringing in outside money, or there may be persons who could do so with a moderate amount of training or experience. Here is an illustration of that process.

Half a century or more ago a number of Waldensians—a religious group in France which had suffered from centuries of religious persecution and had been driven to the barren lands of the high Alps—came to America as a group. Being simple, trustful people, they were imposed on by a conscienceless real estate man, and were sold a tract of some of the most infertile and worthless land in North Carolina. All their money had been used to buy the land and to reach America, and they were so near starvation that every child born during the first five years died from malnutrition.

Unable to make a living from the soil, some of the young men went to Southern textile mill towns to work, sending money home to keep the colony alive. But these young people also kept their eyes open and learned the processes they were working at. Then after a few years some of them came back home and started three very small textile plants. They had very little money, but since they saved most of the money that American communities spend on tobacco, liquor, gambling and keeping up with the fashions, they did have a little.

Their textile plants grew steadily, and people from other communities came to their community—Valdese, North Carolina—to share the prosperity of their textile mills. The local baker made a little better bread than others and now sells it for fifty miles around. Today about nine tenths of the population of Valdese is made up of people who came there for jobs in their mills or their bakery. Because of their thrift and their interest in their employees, their mills did not shut down during the great depression.

It is customary to say that young people today are different, that they will not deny themselves or make the necessary effort. Have we given them encouragement? There may be just one young person in the community who would take advantage of an opportunity to prepare to develop a small home industry. Perhaps he needs a little counsel and direction and interest. Perhaps he needs a little financial help for special training or to get started. In the Waldensian community everyone helped everyone. Otherwise the young people who left for the mill towns would not have learned the habit of helpfulness, and probably would have settled down in the mill towns where they had good jobs.

The kinds of industry that can thrive in a rich and varied country like the United States are so endless that there would be no use trying to list them. Some industries must be founded on local raw materials. Others may be quite independent of local materials or local markets. A business of selling gravel needs local raw material and a local market.

On the other hand, when Mr. Shaeffer, the local druggist of the farming and railroad community of Fort Madison, Iowa, decided to try to make better fountain pens, he did not count on local raw materials or on a local market. Nor did he have available a supply of experienced mechanics. The town and farm boys and girls thereabouts had to be used for labor. The cost of shipping in raw material and of shipping out fountain pens was not a big enough item to determine the location of the industry. Living costs were lower than in the big cities, and this became one of the largest industries of the kind in the world.

These two cases illustrate the fact that some kinds of industry absolutely require local raw materials and nearby market, while others are almost independent of both local raw materials and local markets. There are all grades of conditions in between.

In considering possible industries to be developed, a careful survey should be made of the promise and of the limitations and dangers of a prospective industry. Most new industries fail, often for lack of such study. If an industry is started on a hunch or a bright idea, without careful examination, a large amount of time and money may be wasted. There may be better products already on the market, or the cost of selling may be too high or the market too limited, or the idea unsound, or there may not be enough

capital available, or the persons planning to start the industry may not be competent. Such examination needs experienced judgment. There are product and market analysts who will make such studies, but as good results may often be had by discussing the prospect with half a dozen successful industrialists one by one. Their judgment, backed by their general experience, may be very sound, especially when several such men, talked with separately, agree in their opinions.

However, much depends on the person who is to handle an industrial development. If a person is competent in the field and has good intelligence and character and is deeply interested, he may turn a mediocre prospect into a great success. If he lacks such qualities he may fail with an excellent prospect. There is no safe rule. On one occasion I was developing a small industry which did not succeed quickly. Repeatedly experienced and competent industrialists advised dropping the project. We did not take their advice, and now it is a thriving small industry doing a million dollars a year of business. The reason for not following the advice given was that the young man actually doing the work was the kind of person who works carefully and intelligently and persistently. He believed in the possibilities of what he was working at. In overcoming the difficulties he developed a substantially new industrial process, and finally was strikingly successful.

As a contrasting case, a young man in Boston got a bright idea for a dishwasher on new principles. In order to be safe he had an extensive study of the prospect made by appropriate members of the faculty of the Harvard Business School. They were so fully convinced of the prospect that they invested their personal funds in putting it on the market. The undertaking was a nearly complete failure. Their tests were made in the vicinity of Boston, where the water supply is soft water. When the product was put on the market where there was lime in the water the dishes washed were left with a lime stain, and the use was not satisfactory. The young man who developed the product perhaps did not have the technical mind and other peculiar qualities necessary to overcome such difficulties.

These two cases are mentioned to show that "sound" and experienced advice, while very valuable indeed, may not be infallible. Yet a person would be foolish indeed who did not seek such advice and give it very serious consideration.

Many large industries are decentralizing and are putting departments or branches in small towns, or even in open country. Different corporations have very different attitudes toward the communities in which they locate. Some of them work on the assumption that they will prosper best if the communities in which their plants are located are prosperous and secure from upsets. Others lack that quality of citizenship. We heard of one case in which the New York office called up a local plant during an afternoon and ordered

3000 men to be dismissed at five o'clock that day. No previous notice had been given. We know of another case where a large industry closed most of its plants in small towns so as to get production in one area where it could be more easily supervised. Workmen who owned homes and had lifetime associations in the small towns had a difficult choice to make. Also, to suddenly withdraw the chief source of income of a town is a severe blow. In another case we observed a well known national industry establishing branches in low-income communities, where they profited by low living standards. Aside from the local plant manager, no responsible or well-to-do representative of the corporation lived in the towns where most of the branch plants were located. The local employees had nothing to say of company policy or programs. Though reasonably well paid, they were industrial vassals of the corporation. If a branch plant is to be sought, great care should be taken to insure that the company is one which maintains good relationships and enlightened policy. Yet a long-established and excellent policy may be lost overnight by unforeseen change of ownership.

Many small firms of poor standards are willing to accept subsidies and to sell stock locally, with very small real prospect of success. In fact, in the past the desire of small communities to get industries to come to them has been the basis of much exploitation and racketeering by outside promoters. On the other hand, often firms of high quality are searching for desirable locations where a good quality of employees can be found.

The general import of this discussion is that taken by itself an economic survey of a small community may have small value. If a community is undertaking a long-time program of making a better town, then as a step in that program an economic survey may be of value.

In the days of slavery a slave owner ordered his man to mow the meadow. To make it easier he helped his slave sharpen the scythe. When it was finished he said, "Sam, this scythe is almost sharp enough to cut the grass by itself." Then he sent Sam off to work. At noon when he went to see how the work was going he found Sam lying under a tree, and no grass cut. As he approached Sam shouted, "Keep away, Massa, keep away! It's liable to start any time, and you can't tell which way it will go." Many community surveys are made on the assumption that when they are finished things will go of themselves. But like Sam's scythe, at best a survey is only a good tool. Only a community that is awake and at work can make a survey profitable.

Even if it has outside guidance, a community should make its own economic survey. One of the principal values is what the community learns about itself. If a paid specialist and his staff do the job they take the information away with them, and the community may be little better off.

In most American communities there is enough intelligence and skill



and energy to build a satisfactory economic life. The need is to awaken the spirit of the community, arouse interest and keep it awake, help it to discover the best ability, help it to get the necessary training and backing, and to work out possibilities.

A community should see its economic problems, not as an isolated issue, but in relation to its whole life. In a western state there are two small cities not far apart. One of them went all out for industry and is fifty percent larger than its rival. It has rich men and slums, but no one would go there primarily because it is a desirable place to live.

The other city went all out for desirable living conditions. These it has secured, and well-to-do people from many parts of America go there to live. But industry and other income-producing activities have not been greatly encouraged. As a result many young people who grow up there feel that it is necessary to go away to make a living. What a pity that neither of these cities had developed an all-round view of living! If they had done so then each might be a good place to live, and each might be a good place in which to make a living.

Such a policy and program as here suggested is not an undertaking of a few weeks or a few months. It takes time for a home industry to be born and to grow. Often there will be long years of bitter struggle and disappointment before a project wears out its troubles and gets going. Impatience may spoil the best prospects—also too much patience is dangerous. If a community will steadily, patiently and persistently work at its economic problem it can in the course of time meet its reasonable economic needs.

Sometimes the very existence of a community is a mistake, as when it ought never to have been started where it is, and never can thrive there. In such case, rather than wear out people's lives in trying to make the community live it may be better to leave it and start somewhere else. Only common-sense judgment can decide.

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## THE RIGHT TO RESPONSIBILITY

There are still some people who think of industrial unrest as primarily the fruit of subversive propaganda, rather than as a natural outcome of the present status of industrial society, combined with increase of education and communication.

In the dominantly Roman Catholic and anti-communist Eire, at a meeting of the dominantly Catholic organization Muintir na Tire, we have the following expression, extracted from a talk by Miss Louie Bennett, of the Irish women workers' union:

"The lack of an ethical motive in Industry is the real source of unrest

amongst the workers. In the depths of the worker's soul lies a bitter sense of degradation that he is obliged to toil and sweat for the profit of his 'Boss.' Higher wages and better working conditions will not stem this revolt. The worker of today seeks more than bread. He demands the status of freedom—freedom with responsibility.

"The most serious ethical problem we have to face today is the position of the individual human person in the modern world. The progress of industry tends to eliminate the craftsman, the owner-manager, the individual producer. Whilst applied science has enlarged our outlook upon life, it has also altered the quality of our regard for life. More and more we are driven to think in terms of masses and to disregard the individual.

"We must make the human person's right to freedom the starting point of a new way of life. Real freedom involves responsibility. Freedom from the perils and risks of life is not enough. The individual needs freedom to make a contribution to life, to fulfill a purpose in society. Under the present system the industrial worker tends to be made a cog in the machine, at best a unit of a mass. As such he receives enough consideration to make him an efficient unit. He has no purpose in his work other than a week's wages and security in the job. There are benevolent managers and owners. But benevolence has an unpleasing tang. It does not compensate for the fact that the operative has no share in the control of his industry.

"The value of this principle—man's right to personal freedom—extends to wider spheres than the economic. We have, therefore, greater cause to hold firmly to it and secure for it an established place in our society. Presumably we shall see a continuous process of industrialisation and mechanization in this country. But modern industry involves mass production, speeding-up, the substitution of the bolt and the lever for the skilled hand. Such factories must become soul-destroying unless the workers are motivated by the purpose of service to the community, and unless that community has ceded to the humblest operation the status of a person free to hold responsibility and share control."\*

Industrial decentralization which results in the location of factory plants in scattered small communities of proletarians, while ownership and top management belong to an unknown superior, will not bring true community nor industrial peace. We still have to learn the methods and to acquire the spirit which will give the fruits of technology and administrative skill and yet preserve the essence of brotherhood and of community. The alternative is the continued splitting of society into hostile classes.—

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\*From *Fireside Chat*, Muintir Na Tire, Eire.

IMPINGTON COLLEGE\*  
An English Experiment in Community Education  
by Audrey Tobias

"You really must not leave Cambridge without visiting the Village College at Impington. There an experiment in adult education unique in England is being carried on; you will find a Community Centre housing a modern Secondary School."

This was our introduction to Impington. A thirty-minute bus-ride out of Cambridge and a delightful walk along a lovely country road brought my friend and me in sight of a beautiful modern building, gracefully set among trees, flowers, and surrounding farms. This was Impington Village College, a unique attempt to build up a cultural and recreational centre around a secondary school, a venture which has successfully combined day school and evening activities, both for youths and adults, under the same roof.

Devised by Henry Morris, Chief Education officer for the county, and designed by Walter Gropius (now Professor of Architecture at Harvard University) and Maxwell Fry, it has been found to satisfy a very practical need in an agricultural community. The various members of the staff were most gracious in showing us the grounds and buildings, and in taking us through the classrooms. They took pride in pointing out that the rooms were all designed to serve adults as well as children. (This is an important point, for housing adults in classrooms designed for children is always found to be uncomfortable and unsatisfactory.) The pleasantly decorated rooms were furnished with chairs and tables instead of desks.

The amazing thing was the positive response of the children. The work they produced showed originality and freshness. Here was a system designed to nourish creativity and individual initiative along with practical cooperation.

"Instead of being so happy to leave school that they never wish to return they leave with regret and very shortly we see about two-thirds of them back, enrolled in an evening course in art or woodwork, or as members of the Young Farmers' Club, or the Drama Club."

In addition to the classrooms, there is a hall with a very well equipped stage "This hall is an all-purpose room," explained the Warden's secretary. "We use it during the day for school assemblies and for a gymnasium, and then during the evening it becomes the village cinema, theatre or dance-hall." Another wing of the building was designed especially for adult use, with a Common Room beautifully furnished, a finely panelled lecture room, a bright cheery library, a committee room and three game rooms for billiards, table tennis and so forth.

The activity at Impington is based on the belief that education is a continuous process, extending throughout childhood, youth and the whole of adult life.

The Village College serves the surrounding ten villages. The popularity of the College has so grown that villages other than the ten contributory villages

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\*Reprinted from *Food for Thought*, journal of the Canadian Association for Adult Education.

wish to become part of the system. In addition, other village colleges have begun to spring up throughout the countryside. One at Linton, for example, has met with considerable success.

In a very real sense, this educational and recreational institution has become the centre of the community; an adequate hall and proper guidance is the means of encouraging local dramatic and musical talent; the Young Farmers' Club, and the Impington Youth Club, are able to draw young people; discussion groups covering a wide range of subjects—religion, philosophy, science, the world today—provoke wide interest. Very able lecturers are obtained to lead discussion and to give series of lectures from time to time.

But the work of the Village College extends beyond its walls. As a result of the policy of a two-way service, courses which need special facilities and equipment are carried on at Impington, while appropriate courses are offered at every one of the ten contributory villages.

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## THE MUTILATED COMMUNITY

The primary-group community is known today, not as it would be if its inherent qualities were free to find expression, but after ages of mutilation by exploitation.

Most anthropologists will agree that for long ages almost the sole social habitat of men was the primary-group community. Through hundreds of thousands of years it developed in indigenous integration and harmony. Then, perhaps ten or twenty thousand years ago, at first in limited areas, men began to cohere into much larger groups, with the emergence of nations and empires. In the past few centuries that process has accelerated until few vestiges remain of the ancient primary-group community, untouched by old or recent destructive processes of conquest and empire. One of the finest accounts of such an unmutilated society is the description of Eskimo life in Baffin Land, by Vilhjalmur Stefansson, in the book *I Believe*, edited by Clifton Fadiman.

Stefansson introduces his account by saying, "So far as my picture of the good life is derived from experience, I get it mainly from the people of the Stone Age with whom I lived in the Coronation Gulf District of northern Canada." Further on he comments, "Fortunately we do not have to debate whether little civilized and uncivilized Eskimos are the happiest people in the world, for most travelers are agreed on their being the happiest, or at least seeming to be." After discussing various theories as to why these people are well adjusted, he states, "On the basis of my years with the people of the age of stone, I feel my vote will have to be that, while there may be some rightness about some of the other explanations, the chief factor in the happiness of the Stone Age Eskimos was that they were living according to the Golden Rule." We have yet to fully realize that the Golden Rule was not a

sudden revelation from heaven, but emerged from long-time human experience, and was the common property of many primitive peoples.

For the past few thousands of years only a relatively small part of the earth's rural population has maintained the original conditions of free primary-group community life. With the emergence of empire and other large aggregations of power, the exploitation of the rural population became almost universal. Conditions in Asia, where nearly two thirds of humanity lives, are typical. The rural population has been taxed and robbed until all that was left was a mud hut with a dirt floor, a few crude tools, and a few rags for clothing. The Indian, R. M. Chetsingh, writing for UNESCO in the publication *Fundamental Education*, describes the situation of the Indian villager:

"I know of no government department that has dealings with the villager that does not regard him as fair game, to be preyed upon to the limit. The revenue, the police, the irrigation, the agricultural, the educational, the public health, the sanitary, the justice, through illegal exactions, chiefly by petty officials, take unfair, unjust advantage of the villager. . . . One of the most discouraging things I know of in India is to try to help low caste village folk who have been forced to labor without pay, who have been beaten and had their bones broken. In several cases I have offered to provide a lawyer to take the case to court, but the villager begs me to desist, says all I do for him would lead to further oppression, extending to members of his family." One may wonder how oppression would extend to a purely social function like education. Chetsingh writes, "One often sees cases of the child being neglected or even tortured by the teacher until they either leave school or bring the desired 'present' to the teachers."

The perpetual poverty of the Chinese peasant has been many times recorded. The same is true as to prewar Russia. We quote from *The People of Great Russia*, by Gorer and Rickman: "The peasants were desperately poor and their standard of living was low. When the crops were bad they starved, when good they filled out again; but even a succession of good seasons did not raise them out of their sunken condition of endless struggle for the barest living. . . . Their church . . . fattened on their sufferings. . . . Their temporal rulers, even more rapacious than the spiritual, taxed the poor almost to the starving point, while allowing the rich to go almost duty-free. Edmund Stevens in a series of articles on Soviet Russia in the *Christian Science Monitor* quotes Trotsky as saying "the peasant is the pack animal of civilization" and graphically shows that his status in Soviet Russia has not altered from pre-Soviet times.

Nor can we think of this desperate condition of the rural population as limited to Asia. In Carlyle's *French Revolution* the condition of French peasants before the revolution is described somewhat as follows: The taxing

power took more and more of the peasant's crop until it had taken it all. But it did not stop there. When the peasant was driven to live on snakes and brake ferns, the taxing officials took every third brake and every third snake, and the skins of all the snakes. A somewhat comparable statement was made to me in India by S. Pathik, a Gandhian worker at Allahabad. He said that not only were outcastes in some villages forced to find their food by picking over the cattle dung to find undigested grains of corn, but that they were taxed for the privilege of doing so. In most of Latin America a small aristocracy squeezes the life blood from those who live on the soil. The same is true of nearly all Muslim lands.

As we get glimpses of the primary-group community where it has fortunately survived without exploitation or mutilation we see characteristics of such value to society that the preservation of those values should be one of our main social aims. This does not imply that all primary-group characteristics are desirable, especially in our modern world, but that some of them are highly valuable, and should be incorporated into our pattern of the desirable social unit.

—ARTHUR E. MORGAN

#### THE REVOLT OF THE VILLAGER

If a man has been kicked around like a dog all his life, and his father and grandfather before him; if almost everything he can produce is taken away from him, so that he and his family have only a one- or two-room mud hut to live in, with so little to eat of the food he raised himself that he is perpetually hungry, he may feel that he does not amount to much. Then if someone comes along who tells him that he is not only a man as good as other men, but that he and others like him are the only men worthy of the name; and that if he and others like himself will only stand up and take control, their few oppressors will be helpless; is it not natural for a man so situated to be deeply impressed?

Today in Asia about a thousand millions of villagers are in that position. And they are becoming deeply impressed.

As America makes contact with Asia and Africa it is not with this great mass of underprivileged in the villages, but with the few educated and elite in the cities. It seems entirely natural, then, that we should be identified with the oppressors. From 95% to 99% in various countries are the oppressed, while 1% to 5% are the favored and the elite with whom Americans make contact. With leadership and encouragement, such as is now being supplied, 95% can overcome 1%. Unless America can bypass the 1% to 5% of the favored and the well-to-do and can share the prospects of the 95% to 99%, we shall very soon find more than two thirds of the human race aligned against us. Experience in Korea shows that they can fight. The time is very late, but could America awaken it might still not be too late.

## PRESIDENT OF INDIA URGES UNIVERSITIES TO SERVE RURAL COMMUNITIES

New Delhi, Dec. 9.—The President Dr. Rajendra Prasad, addressing the twenty-eighth convocation of the University of Delhi today said that "the time has now come when the universities instead of being the blotting paper of the village talent should be the institutions which return this village talent enriched by their own contribution to the villages again."

This, he said, would happen only when the style of living in the universities was not entirely different from that of villages. Deprecating the "ostentatious and fashionable" way of living in the universities today, he made a plea for a kind of life as found in the ashram of Mahatma Gandhi, which, he said, was almost like that of the village without its evils. If such a change took place in the viewpoint of the universities, he believed, the cultural wall that now divided the cities into two halves and the gulf that existed between the city and the village would be eliminated. "It would also stop the process of the migration of talent from the villages to the cities and would eliminate the split character of personality that is to be found in our educated people today," he said.

"... While the life of the city thus came to be divided, the life of the village came to be practically ruined as a result of the system. The natural consequence was that the bond between educated India and village India went on loosening.

"The result of all this was that the universities became a kind of blotting paper for soaking up all village talent. Only such persons continued to live in the villages who were deficient either in intelligence or in craftsmanship. Whereas formerly the intelligence of the village used to be devoted to the betterment of its economic and social life, it now began to completely migrate from the villages in order to settle down in the cities. Thus as a result of this educational system our villages became the abodes of darkness and illiteracy. Thus the universities whose duty it was to spread light and learning and enrich life all around ended with producing people who sucked away all life and joy from the countryside."—*National Herald*, Lucknow, India, December 10, 1950.

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"There is only one thing supremely important now," wrote Rufus Jones shortly before his death in 1948, "and that is to build a new kind of world." To do this, he wrote, "We must get at the vital end where the sources of life are. . . . That means local communities."—*Annual Report*, American Friends Service Committee, 1949.

## REVIEWS

### SERVICE TO THE COMMUNITY

*Community Service in Kentucky*, First Biennial Report of the Bureau of Community Service (Sociology Dept., University of Kentucky, Lexington, 31 pages, December 1950).

*Community Service in Kentucky* is a worthy outcome of the work of the Committee for Kentucky which Harry Schacter's *Kentucky on the March* has so widely publicized. It is a carefully, but not spectacularly, prepared report that tells much in its twenty-eight pages. With well developed philosophy, sound sociology, and commonsense practical experience, the work of Kentucky's Bureau of Community Service as here described will be valuable to community workers.

Services to several communities are described, but a quarter of the report is occupied with the account of how the Bureau served a problem community, a town of eleven hundred people twenty-one miles south of Louisville. It is interesting that the Bureau waited long for, rather than solicited, the invitation to counsel with the people of this town. This philosophy of the Bureau in its relation to communities is given repeated emphasis, such as "Stress was placed . . . on the Bureau's unwillingness to give advice or superimpose a pattern that was not agreeable to the community." In the case of one community the Bureau "frankly said, 'You won't be ready for our services until a year from now; a few individuals are thinking of the community but the majority have not gone that far yet. . . . Meanwhile here are some things to keep talking about if you want to get things on the move.'"

The story of Shepherdsville shows how a community may be helped that had been preoccupied with personalities and selfish monetary interest rather than thinking in terms of issues or principles. Such pettiness and lack of vision is a principal handicap of the small community, and it is interesting how the potential value of the community council to solve such problems grew in the minds of the Bureau's workers as they worked with the community. The council was conceived as a means whereby the community as a whole could be made aware of community problems, individuals could be protected from assault when speaking in the name of the council, and various sections of the community could become sympathetic with one another's aims and interests—especially in town-country relationships.

The work of the Bureau is outlined. Among its functions are:

1. "To answer requests for aid from community leaders interested in tackling some local problem."
2. "To aid state leaders of Kentucky-wide organizations who wish more successful programs in local communities."



3. "To train successful business and professional people to be qualified to serve as consultants to leaders in nearby communities." This recognition of the importance of intelligent, competent lay leaders who have caught the vision of community service is especially noteworthy. It does not seek to draw power into the hands of Bureau personnel, but to extend nonprofessional services on a citizenship basis. The report states: "In one area of the state after another, the Community Service office will have reliable individuals who will carry forward the work of community development on an effective but nonprofessional basis."

4. "To publicize case studies of what communities are doing, to serve as a challenge to communities not yet in action." Ewing Galloway's column, "Kentucky on the March," and radio programs aid in publicizing results.

5. "To critically evaluate the work being done in one community after another, to find what methods work best in a given type of community." This involves a systematic follow-up of case studies.

Extensive work is also proceeding in accumulation and publication of information about Kentucky communities as a basis for community service.

The report concludes with "a few principles of community organization" that are of such importance that we reproduce them here:

"The earlier pages of this report are full of statements which could be set down as generalizations or principles which guide us in our work. It is valuable for us in the Bureau periodically to clarify our thinking, and now to report a few of the principles that we find standing the test of time. Most of these have been stated before by other community specialists, but they deserve reinforcement constantly.

"1. *No master plan contains the answer for community development.* Instead, preconceptions tend to stultify development. In our work we have to take every community as we find it and draw upon a general body of theory for our approach, leaving details of a plan to be worked out in the light of each community's needs and resources, preferably by the local people themselves.

"2. *A wealth of resources are available, waiting to be tapped.* The concept of service has become ingrained in our culture very deeply and is a distinguishing trait of the American way. There are innumerable agencies, organizations, and even well-trained individuals anxious to render useful service to groups and communities ready to receive such services. Our task in the Bureau, therefore, is not one of promoting the formation of new groups to serve—though at times some new ones may be needed—but rather to see that services already available are utilized. One of the truly inspiring aspects of work such as ours is the wholehearted response we receive when we ask others for help in the name of such-and-such a community or when

we put the two parties in touch with each other. Life has become so specialized these days that someone has to try to fit the parts into a pattern—and the community is an excellent pattern to choose.

*"3. Communities could easily be plagued to death by those seeking to organize them for a special, though noble purpose.* The community movement has taken hold of America as truly as has the emancipation of women. Administrators and highly-placed organizational leaders are aware that their groups can best find expression on the community level where people have their most important contacts with each other. Therefore, communities are increasingly being 'organized' for this or that, each a legitimate undertaking. These are the resources mentioned in point No. 2. But somewhere, particularly in the community, there must be a drawing together of these diverse community efforts into a planned, coordinated program. Frequently, a community council is the way through which this cooperation can be achieved. At the same time, organizing a community council just to have a community council creates rather than solves problems for, unless it is serving a need that is obvious to most people, it will prove just another organization to promote, staff, and try to keep alive.

*"4. Problems people have in mind at the time of the invitation to the Bureau are not necessarily the same ones they tackle after social analysis.* This is another way of saying that their point of view has matured or that they have seen matters in a new light as a result of probing in the area of social relationships.

*"5. Identification with or acceptance by local people comes to the outsider only after he gains the social insight which helps him establish rapport.* This insight or understanding is better than the gift for gab; it is better than encyclopaedic knowledge about water systems, economic assets, or a host of other facts which surveys might reveal. Facts are helpful only when they are communicated; communication as a social process occurs meaningfully only when facts are seen in terms of the existing system of social values which the people, not outsiders, have.

*"6. The test of good community counseling is the development of community self-reliance.* Our Bureau seeks to help local people get going for themselves; once they have generated their own steam they can accomplish a great deal more than could be done if they passively wait for the next move to be called by a Bureau representative. This calls for restraint and the passing up of numerous opportunities for ego-expansion where the Bureau staff member could quite properly in the eye of the community hold the center of the stage. . . . And this is hard for community leaders to understand oftentimes, for they want the specialist to trace all the routine steps one after another in the firm belief that one can move confidently

toward a successful outcome. Social relationships are not best dealt with in that way since by their very nature they are creative, constantly changing, calling for an ability to adjust to each new situation as it develops.

"7. *Community development frequently requires courage on the part of local people.* No outside counselor, therefore, has any right to use an invitation into a community as an excuse for pushing people down paths where they are not ready to go. He should educate, not sell. If he tries to go too far too quickly he discredits in the eyes of their townsmen those who were responsible for bringing him in."

—G. M.

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*Rural America and the Extension Service*, by Edmund deS. Brunner and E. H. P. Yang (Teachers College, Columbia University, Bureau of Publications, 1949, 210 pages, \$2.80).

This is a straightforward, factual, clearly written account of "the largest rural adult education agency in the world." It is the more authoritative because it is not written by members of the Extension Service. The history of the origin and development of the service, and the vast sweep and variety of its activities, make a stirring story. The high place of agriculture in America is in no small degree the outcome of that enterprise. The volume is likely to become a textbook in agriculture the world over.

If any misgivings arise in one's mind, they are due in part to the excellence of the job, both of the Extension Service and of writing the book. Here is a picture and an example of what can be done by government. The prestige of America over the world, and the availability of advisers from the Service for consultation with other countries, may strongly give the impression that the U.S. Extension Service is not only one way of advancing agriculture, but is *the way*. It would be fine if along with this could go an equally well written account of methods used in Denmark for advancing agriculture, not by governmental action, but by private, cooperative initiative. In Denmark the equivalent of the "county agent" is an employee of a group of about a hundred farmers. In little Denmark there are hundreds of such groups. Little Denmark, with three or four million people, cannot compete with our rich one hundred and fifty million in far-flung research, exploration and distribution organizations. Yet it may be that for over-all achievement the process of private, cooperative initiative has had no less desirable results.

It would be well if the agriculturalists of the world could have equally clear pictures of these two contrasting policies. The best we might hope for would be that the authors of this book would do an equally good job for Denmark.

—ARTHUR E. MORGAN

**WHAT WILL BE THE FATE OF THE COMMUNITY—HAMILTON COUNTY, IOWA,**

*Rural Organization in Process: A Case Study of Hamilton County, Iowa*, by Paul J. Jehlik and Ray E. Wakeley (Ames, Iowa: Iowa State College, Research Bulletin 365, September 1949, pages 122-199).

A European student, visiting in the Middle West, was taken by a sociologist to some small rural communities. Her comment was that, in comparison with closely knit communities she had known, with their slowly developed and deep-rooted individualities, these midwest social groups were not communities at all, but were only heterogeneous collections of people.

One is reminded of this comment in reading this report of a study of Hamilton County, Iowa, one of the most useful of such studies we have seen. Relatively few American communities established during the past century have fully developed the qualities associated with the primary-group community. Hamilton County never developed strong primary groups in the sense in which they existed in older societies. The county is fairly typical of prosperous, dominantly agricultural counties in the most fertile farming region of the Mississippi Valley. Its manner of settlement also was typical.

"Migration to the county was by families, not by large groups. The families came to build homes. They settled on dispersed farms under the provisions of the Homestead Act. . . . The families now as before live as independent units one from another. Although they are not so isolated as formerly, distance from friends and community institutions has acted as a brake to the development of closely integrated groupings." This is in contrast to the nearly world-wide habit of agricultural peoples to live in compact village communities.

A matured primary-group community is the result of a cultural accumulation of generations. The total time which has elapsed since the settlement of the Middle West has not been great enough to grow fully developed communities. This initial handicap to strong community life has been increased by technical and social changes. The report states:

"Today practically every farmstead is on a surfaced road. The ease with which the Hamilton County rural family gets about has been a potent factor in the development of the larger locality groups, based on trade and town-centered institutions. . . . Because of the automobile and good roads, Hamilton County families have easy access to Des Moines, Waterloo and smaller nearby county seats in which contacts of the secondary and specialized types have become relatively frequent. . . .

"Frequent contacts outside the local community have decreased the frequency of neighborhood contacts. The more extensive contacts are based upon congeniality and choice rather than on proximity. Just as larger towns

have offered a wider selection of merchandise, good roads and automobiles have offered a wider selection of companions and activities." The fairly distinct communities which do exist in the county are not so much of the total-living-together, primary-group type as they are special-relation groups around the church in some instances, trading center in others, social life in some and nationality in others.

For half a century the population of the county has remained stationary, with a steady shift from farming to non-farm occupations, though the average size of a farm has shifted but slightly—from 161 to 169 acres. There has been a steady drift from farm to town, though the largest town still has a population of less than 10,000. During that period school attendance shrank a third, indicating lower birth rates or migration of young people, or both.

Many of the changes in social habits which have taken place in Hamilton County will be seen as desirable and such as would be strongly approved by almost any normal person. Some of these are:

Freedom of motion following good roads and automobiles.

Better merchandising service in larger centers.

Greater range in choice of friends.

Consolidated schools for the upper elementary years and for high school.

Modern farm equipment which does away with old-time threshing parties and much other cooperative but time-consuming work.

Daily newspapers, radio and television, which replace the country store and the village streets as a medium for all but local news.

Rural mail delivery, which makes trips to the post office unnecessary.

Formal organizations, such as the Farm Bureau, Agricultural Extension programs, 4-H clubs and cooperatives.

With the multiplication of such relationships the total capacity of people for participation and for interests is not correspondingly increased, and the primary-group community cannot maintain its onetime monopoly of interests. In many cases face-to-face primary-group relationships have largely disappeared in rural areas, and relationships are scarcely less impersonal than in urban environments. In this change the increase of conveniences and amenities, the improvement of sanitation, communication and distribution, and the enlarged range of social and cultural interests, are desirable, but the loss of primary-group community traits means great social and personal impoverishment.

What then is to be the fate of primary-group community life? Fond memory may hark back to the old oaken bucket, but practical judgment prefers water under pressure. And so with corresponding human relationships.

Children born and growing up in a dominantly agricultural county like Hamilton County, since they never have seen a fully developed primary-group community nor felt its spirit, are unaware that such can exist. As a result the bonds of community which do exist are growing weaker, while other less personal associations take their places. If the primary-group community is to survive and make its full contribution, it must be by conscious purpose and not by drift. Such purpose cannot develop where there is no clear picture of what is possible or desirable. If the primary-group community is in truth a vital and essential element of society, then it should be prepared for by education.

Factual descriptions of living conditions, such as that recorded in this exceptionally clear and orderly study, are essential, but they are not enough. Contrary to the frequently stated assumption that science should restrict itself to the descriptions of facts and principles and has nothing to do with values, social science should be primarily concerned with social values. Its determination of facts and "laws" should be only the preliminary step, to search for values and to their realization and presentation. In the field of human relationship there should gradually emerge patterns of society and of human relationship which embody values worth working for—values, constantly subject to examination and test by critical inquiry.

In any such pattern of values the basic characteristics of the primary-group community will have an important place. They will not monopolize such a pattern, but will take their place along with other values which are the products of the modern age or of urban life. Just as the development of the automobile did not wait for the accidental assembling of steel, wood and rubber, but was achieved by conscious design, so will it be with the good society of the future. Just as the modern automobile did not result from the pronouncement of a master mind and the imposition of design by authority, but by the free play of invention and the free choice of the purchasers, so a good society will result, not from any authoritative and dictatorial process, but by the free play of research, experiment and choice. Social design has no necessary relation to social authority or dictatorship.

Awareness of values is essential for social design. It is because the primary-group community has highly important values which have been taken for granted or ignored, that emphasis is necessary to keep those values in view, to study them critically and to promote them effectively.

—ARTHUR E. MORGAN

### A LOOK AT THE OTHERS

An example of sound organizational procedure was witnessed in the recent establishment of a community council in Osceola. It all began when a number of local leaders found themselves discussing informally their need for some type of coordinating body which could serve as a clearinghouse for ideas and events. This led to a meeting of interested persons representing various community groups which, in turn, was followed by contacts via mail with five other Nebraska communities where community councils had already been established to achieve the goal which Osceola had in mind. After further study and consultation the Osceola Community Council was created, with 15 local groups represented. . . . Adequate groundwork is essential to good organization.—*Community News Letter*, University of Nebraska, January 24, 1951.

### MEETINGS AND CONFERENCES

March 13-14. Fourth annual Adult Education Conference, Purdue University, Lafayette, Ind., theme "One More Night at Home." For information write Community Services in Adult Education, 1804 E. 10th St., Bloomington, Ind.

March 15-17. Recreation Conference, Univ. of Mass. Workshops on crafts, camping, dramatics, music, nature, folk festival.

March 28-30. Conference of Southern Mountain Workers, Gatlinburg, Tenn. Send reservations to Mountain View Hotel.

March 29-31. Annual meeting, Rural Life Assn., Wilmington College, Wilmington, O. Speakers include Baker Brownell, E. L. Kirkpatrick, Walter Stone, Clyde Rogers, and Clarence McCormick, U.S. Dept. of Agriculture. Sessions on community economics, church and community, college and community, the farm family, soil conservation; tours to local small industries, college farms, churches, cooperatives.

April 6. Annual Meeting, National Health Council, Commodore Hotel, New York.

April 27-28. Annual meeting, American Council for the Community, Chicago.

May 16-20. Sixth National Conference on Citizenship. Washington, D.C. Sponsored by

Citizenship Committee of National Education Assn., with U.S. Dept. of Justice.

May 30-June 2. Seventh Annual Institute, New York State Citizens Council, Sharon Springs, N.Y. For information write NYSCC, 601 E. Genesee St., Syracuse 2, N.Y.

June 10-22. National School for Group Organization and Recreation, Plymouth, Wis. Courses in art, music, games, dramatics, puppetry. For information write Alice Schweibert, 1081 Northwest Blvd., Columbus 12, O.

July 1-4. Eighth Annual Conference on the Small Community, Yellow Springs, O. See announcement on back cover.

July 3-19. Sixth annual Town and Country School, Emory University, Georgia; graduate summer school for pastors in small towns and country areas. Leaders include Arthur Raper, Edward Ziegler, Roy Sturm, James May.

Courses in Local Studies, conducted by Le Play House, Ledbury, Herefordshire, England: Mrs. Dorothea Farquharson, Secy.: May 11-15, Countryside Studies at Ledbury; July 9-22, Welsh Borderland; July 28-Aug. 11, Studies of Pyrenean Valleys, centre at St. Girons; July 28-Aug. 10, Fiord Life in Norway, centre at Granvin, Hardanger Fiord; Aug. 17-31, Danish Society and Culture, centre at Slagelse,

***Eighth Annual Conference on the Small Community***  
**Yellow Springs, Ohio - - - - July 1-4, 1951**

**THE VALUES BY WHICH COMMUNITIES LIVE**

Present-day understanding about the community and its needs lacks balance. Community services have developed and community structure has been studied while there is as yet inadequate understanding about the inner spirit and life of the community. What are the processes by which the community lives, what values and purposes must inspire community members to a united way of life and conduct?

The purpose of this conference will be to make progress toward a clear recognition and understanding of the role of common spirit and values in the community. Little attention has been given to this central aspect of the community. Until we recognize its existence and bring together the best that is known we will tend to be living, working and teaching in terms of a very partial and hence false understanding of the essence of community.

Expressions of this spirit or personality of the community are the ideals, purposes and values that actually shape the lives of people and groups in today's communities. If these conflict with each other and with what is essential for a good community, how can they be made parts of a harmonious whole? What elements of individual philosophy best contribute toward a good community? How shall church, business, and school relate themselves to the inner life of the whole community? Such questions will be our concern as we explore this conference topic.

Members of Community Service have been sent a longer introductory statement of the conference subject; this is available on request. The conference will use the ideas of many interested persons in the planning and growth of the topic, for here especially, successful planning must be a product and an example of "community."

The May-June issue of *Community Service News* will contain material dealing with the conference topic, and a fuller outline of the conference. The usual printed conference program will be circulated in April.

We invite your application for membership in this year's conference at this time. Address Community Service, Inc., Yellow Springs, Ohio.

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Community Service, Inc., is an organization to promote the interests of the community as a basic social institution, concerned with the economic, recreational, educational, cultural and spiritual development of its members. Community Service was incorporated in 1940 as a non-profit organization to supply information and service for small communities and their leaders, in the belief that the decay of the American community constitutes a crisis which calls for steady and creative effort. The nation-wide interest expressed during the succeeding years has reinforced this opinion.